faith by every means which lay in its power, fair or foul. There were baptisms from conviction. There were baptisms from material interest. There were forced baptisms, on an enormous scale, in more countries than one. If this violent pressure has been relaxed during the last century and a half, the tendency has been maintained by the constant procession of those converted from conviction or from convenience, or who have drifted insensibly into the majority by the gradual process of assimilation.

On the other hand, even at the darkest hour of degradation, there were not lacking Christians who saw fresh spiritual potentialities in Judaism and became integrated in the Jewish community as "children of Abraham our Father". The numbers in question were never great: but a process of this sort, continuous during a period of two thousand years, necessarily modified whatever purity of stock may originally have existed. To this must be added the degree of illicit admixture which was inevitable on either side, the result of scenes of violence or interludes of romance, and the children of mixed birth who came into the world after every pogrom.

It is impossible to escape the conclusion that the much-discussed "racial" differentiation between the Jews and their neighbours—especially in those countries, like Germany, in which their settlement is of oldest date—is largely artificial. The amount of traceable Jewish blood among non-Jews is surprisingly great,

even if one goes back for as little as a single century. *Vice versa,* few Jews can fail to have (whether they realise it or no) some tincture of non-Jewish blood in their veins. To quote the words of the late Lucien Wolf (which gather fresh point in the light of these facts): "the Jew who emerged from the ghetto was no longer a Palestinian